

# THE ANGLOCAN DIGEST

IV QUARTER A. D. 1979

ANNUAL SUBSCRIPTION: ONE DOLLAR ON THE READER'S BIRTHDAY

DEC 18 1979



SEE  
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12



without god, we cannot;  
without us, god will not.

--st. augustine of hippo

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Prayer doesn't need proof; it needs practice. —Pulpit Digest

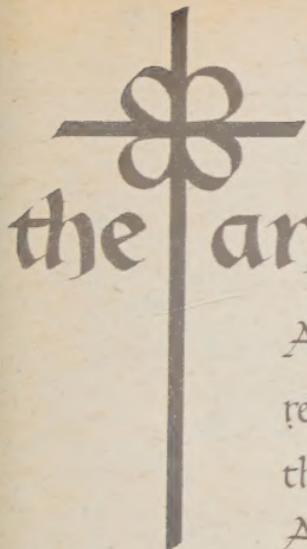


*The cover design is by Tom Goddard*

*The Anglican Digest* [ISSN 0003-3278] is published quarterly by SPEAK, Inc., a non-profit corporation (IRS No. 71 033 1685), as a service to the Church and at the voluntary subscription rate (anywhere in the world) of \$1.00 per year. Entered as second class matter at the Post Office in Eureka Springs, Arkansas 72632.

*IV Quarter A. D. 1979, Volume 21, Number 4.*

POSTMASTER: Do not forward. Attach 3579 with new address and ZIP code; return to *The Anglican Digest*, Hillspeak, Eureka Springs, Arkansas 72632 (telephone 501-253-9701).



IV QUARTER A. D. 1979

# the Anglican digest

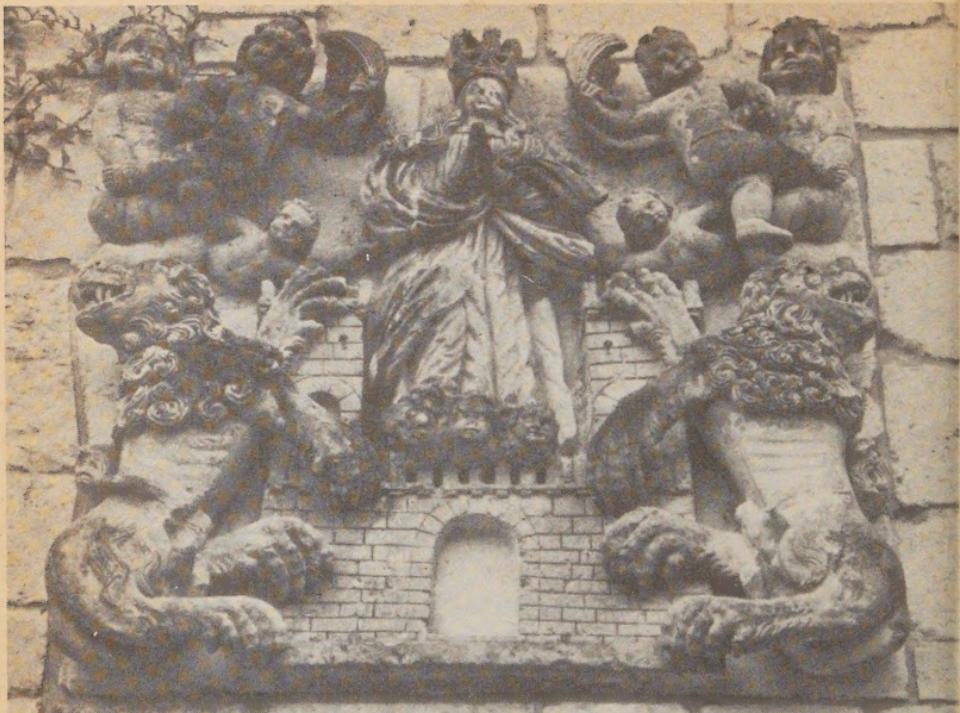
A quarterly miscellany  
reflecting the words and work of  
the faithful throughout the  
Anglican Communion.

## THE OLDEST CHURCH IN THE U.S.A.

EIGHT hundred and thirty-eight years ago, in the Spanish province of Segovia, near Sacremenia, during the reign of Alfonso VII of Leon and Castile, the United States' oldest church building was completed. For the 700 years to follow it was peacefully occupied as a Cistercian monastery. In the mid-1830s, however, during a social revolution, the building was seized by the Spanish government and sold for back taxes to a farmer who boarded up its open walkways and converted the cloisters into a granary and stable.

The building served as such until 1925 when newspaper magnate and antiquarian William Randolph Hearst bought it for \$500,000, intending to dismantle it, ship it across the Atlantic and the continent, and reconstruct it on his estate at San Simeon, California, already the repository of many European buildings and art treasures.

To insure its proper reconstruction, Mr. Hearst hired architects and engineers to blueprint it and key the 35,784 stones to their proper positions before being



packed in 10,751 crates to be shipped to New York.

Because of an outbreak of hoof-and-mouth disease in Segovia and because the stones were packed in straw in the crates, the U. S. Agriculture Department quarantined the crates for three years.

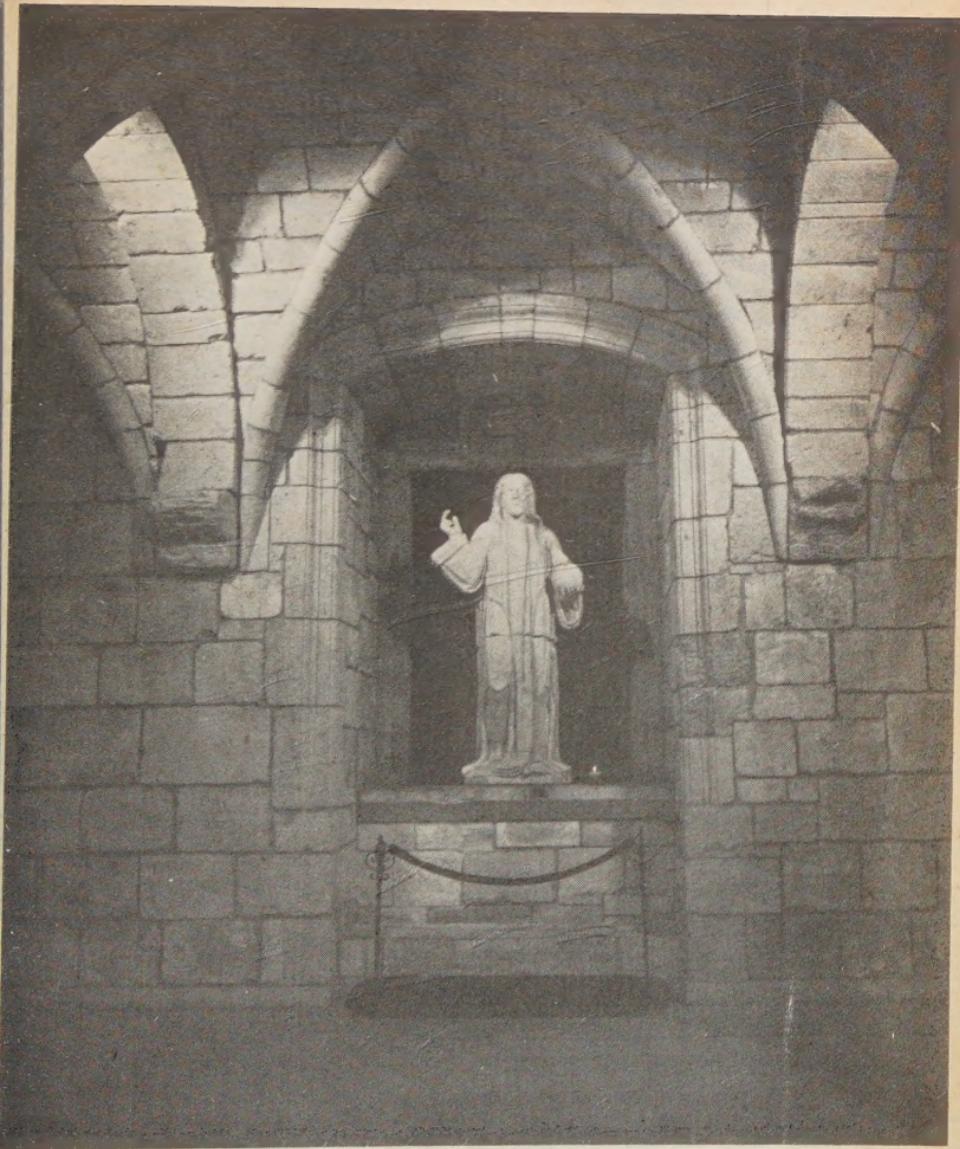
Mr. Hearst had the straw burned and the stones repacked, but the stock market crash of 1929 forced him to put off his plans to rebuild the monastery and the crates remained in a Brooklyn warehouse for the next 26 years.

Following his death in 1951, Mr. Hearst's heirs tried to sell the crates through Gimbel's department

store, but Gimbel's wasn't able to do so and turned them over to an auction house which sold them for \$19,000 to two Miami developers who at a cost of \$60,000 had them shipped to Port Everglades, Florida. From there they were trucked to their present site, then a nursery, in North Miami Beach.

The stones had not been checked since their regrading in Brooklyn and when they were, it was discovered that they had been shifted to different crates — not in accord with the keyed blueprints. It took 23 men ninety days to unpack the crates and an additional

*[Continued on page 8]*



*Above:* Ninety-two arches support the hall where Cistercian monks gathered to be instructed by their abbot.

*Opposite page:* The original coat-of-arms of Our Lady, Queen of Angels, later renamed the Monastery of St. Bernard de Clairvaux.





*Above:* The altar of the Parish Church of St. Bernard de Clairvaux; the telescopic windows over the altar are two of three known still to exist.  
*Opposite page:* The 838-year-old building is an excellent example of the transitional architecture of the time. Many stones bear the hallmarks of individual stone masons.

al nineteen months and \$1.5 million to reassemble the stones and put up an amazing facsimile of the original. The chapel itself is the former refectory.

For some years the building was a tourist attraction, commercially operated, but in 1964 the developers sold the monastery to the Diocese of South Florida (later to become the Dioceses of Central, Southeast and Southwest Florida).

When the three dioceses ran into financial difficulties, Robert Pentland, Jr., a multimillionaire banker, sportsman and philanthropist, donated \$400,000 to keep the

monastery from being razed, gave the property to the Diocese of Southeast Florida, and paid off the debts of the other two dioceses.

A masterpiece of Romanesque and Cistercian architecture, the cloisters now stand as the Parish Church of St. Bernard de Clairvaux, so named in honor of the great saint who had been a leading influence amongst the Cistercians 838 years ago, and whose feast day is commemorated 20 August. The Eucharist is celebrated twice on Sundays (9:00 and 10:30 a.m.) and guided tours are still offered.

—From various sources.

## LITTLE THINGS

IT IS the little things in life that count may be a trite expression, but it is not without truth. A cheerful smile, a pleasant greeting, a friendly handshake, a quiet "I love you" between husband and wife, or parent and child: the existence of life may not depend upon such things, yet they are ingredients of a full and wholesome life — things that make life worth living.

Church attendance might be considered among such things, since it is something that might seem small in itself. It requires little time, even less hardship, yet many generations of Christian lives

bear witness to its infinite worth. Indeed, earlier Christians deemed it so precious a privilege that they were willing to risk abuse, discomfort, persecution, and even death in order to enjoy the dominical precept to gather in His Name for worship. Recognizing that the abundant life promised by the Lord depended heavily upon their presence, the thought of absenting themselves from corporate worship — especially the weekly celebration of His resurrection — was untenable.

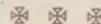
And so it should be for us. The Church, as His Body in the world, has taught us that part of our

christian obligation is "to worship God every Sunday in his Church." That is not simply a legal requirement; it is a prerequisite to holiness or wholeness of life. To disregard it is to ignore God, weaken the witness of His Church, fail your fellow Christians, and in essence impoverish one's life for ever. It may seem a little thing not to attend church, but if it is, it's a little thing with eternal overtones. Or how shall we ever expect to join

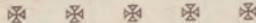
angels, archangels, and all the company of heaven in their eternal praise of God if we fail, of our own free will, to worship with the saints on earth?

A little thing? Perhaps; but "it's the little things in life that count" — both now and eternally.

—A parish priest in Louisiana



*Some folks are regular church-goers — they never miss an Easter.*



## THE PRACTICE OF PRAYER

GIVE the first few minutes of your day to God. Begin by saying: "O God, who art present in every place, help me to realize Thy presence here and now."

If you can be alone before breakfast take at least five minutes, more necessary, for prayer. Let yourself go simply and naturally, sharing with God what is on your mind. Practice speaking to God as you travel to your business on the bus, train, or subway. Speak to Him while you are at work. Tell Him of the important things of your day. Thank Him for the opportunities, and tell Him of the concerns you have.

Include the needs and welfare of others in your prayers. Pray for family, friends, neighbors, for the leaders of your community, your

nation, your world. Pray that peace and brotherhood may come in your time.

Do not be afraid of silence in your prayers. Listening is quite as important as speaking. The writer of the Psalms discovered it was important, and he wrote: "Be still and know God."

Stop for a few minutes of prayer whenever possible in the quiet, worshipful atmosphere of an open church.

Have confidence that God is with you and helping you. He is more ready to give than you are to receive.

Express thanks for the gifts God has given you — friends, food, the creative work of others. Thanks is a beautiful word. It enriches prayer and all of life. —A parish bulletin

# BURIAL IN RURAL ENGLAND

*(An American priest serving temporarily in England submitted the following report to a diocesan periodical.)*

YOU MIGHT be interested in some observations about English burial customs — a recent burial brings them to mind. The total cost for everything is about \$180.

Here in rural surroundings (I have no knowledge beyond) the body is often prepared for burial at home and is kept in a cold bedroom until the time of burial. Cold bedrooms are almost always at hand. Surrounding this practice is a quiet, realistic and reverent regard for the departed. Grief there is, of course, but none of the morbidity occasioned by the pretense that the ugly thing hasn't really happened and that the loved one has "passed on" or some other hollow euphemism.

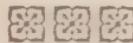
The coffins are simply crafted pine boxes shaped to the shoulders of the body and carried on the shoulders of the undertaker's gloved and formally attired assistants. The "chief" carries a top hat and leads the procession of coffin and mourners following after. The priest meets the procession at the church door and, solemnly pronouncing the sentences, leads all to the bier. Hymns — a metrical version of the 23rd Psalm, "Abide With Me", "The Day Thou

Gavest" are most popular — and not only played but sung with great gusto.

After psalms, lessons and prayers, the procession moves quietly to the graveyard and place of burial. Sometimes the distance may be a block or so, but everybody walks and gathers around the very earth opening amid ancient monuments whose remembrances have long since been erased by winds and rain. Here is where the contrast with the American cemetery is sharpest. No vaults, no mechanical hoists — just plain brown earth, two wooden slats for positioning the coffin, four men on two ropes to lower the box into the grave. It is not unusual for the grave bottom to be an inch or two deep with water. And now — the coffin lowered for all to see before the priest says the committal and lumps of earth are dropped into the grave by the undertaker. One can hear them. The mourners file by the open grave — some drop in earth, some flowers, some make the sign of the cross, some shed tears.

Then they go on to tea and sandwiches, sometimes a bit of sherry, gin or whiskey, and good conversation about the deceased.

ch other, the crops, and the like. It's a far and happy cry from the antiseptic and euphemistic make-believe which surrounds the crisis of death and burial in the States. alas, I hear that the seeds of the "Loved One" and "The American Way of Death" have been sown here, and have begun to take root and spread in the more sophisticated parts of the United Kingdom. The exchange of basic, earthy Christian dying for plastic, rothy and pagan "passing" may soon rob the average Englishman of his one, sure and certain chance to go to church.

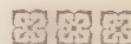


## BULWARK

THE Book of Common Prayer admonishes parents, guardians, and Godparents and sponsors to teach those persons in their charge the Lord's Prayer, the Apostles' Creed, and the Ten Commandments.

Nobody will be admitted to the children's instructional classes unless they know all three. (That is my Book!) No longer must we live for quantity — what we need is quality and conviction that Jesus is Lord. The "General Motors Syndrome" of having the biggest, the best, and the costliest just doesn't "stack it" in the long run. Conviction, dedication and Chris-

tian knowledge is the most important. A parish of convicted Christians is more of a bulwark than any parish that is trying to be successful in the eyes of the world. —A parish priest in the Diocese of West Missouri



## AT THE CROSS

SINCE the most basic fact about man is that he is a sinner, his most desperate need is for a Saviour. Nothing else and nobody else will do.

Let a man go to a psychiatrist and what does he become? An adjusted sinner.

Let a man go to a physician and what does he become? A healthy sinner.

Let a man achieve wealth and what does he become? A wealthy sinner.

Let a man join a Church, sign a card, and turn over a new leaf and what does he become? A religious sinner.

Let him go in sincere repentance and faith to the foot of the cross, however, and what does he become? A new creature in Jesus Christ, forgiven, reconciled, with meaning and purpose in his life and on the way to marvelous fulfillment in God's will. —A parish bulletin (Diocese of Central Florida)



AN IMPORTANT LETTER TO MANY TAD  
READERS

## the anglican digest

The Digest needs your help; indeed it must have that help if it is to survive and continue to serve the Church -- and that help is needed right away: TADollars from more readers.

Our appeal is made not to the ones who already mail their birthday dollars regularly, but to the 85% who have not acquired that happy, and for us, necessary habit.

The problem is a general one: increased costs of just about everything; in TAD's case, typesetting and printing costs are more or less constant, but paper costs have soared and, we are told, will continue to do so.

Even though TAD enjoys the lowest possible postage rate, mailing costs have nevertheless increased astonishingly. (Remember when you could mail a first-class letter for three cents? Now it costs five times that!)

Add to all that the increased costs of address changes. When a subscriber fails to give his new address and the Postal Service pinches for him, the cost of that service is 25 cents (it used to be seven cents). It is reckoned that we have about 35,000 address changes a year, but, thanks to considerate readers, not all address changes come from that expensive source.

We here at Hillspeak have not only watched even more carefully the expenses of an already simple and efficient operation, but we have let go four employees (one with us nineteen years) and reduced the already small pay of the remaining ones. We have done all that we can possibly do to reduce costs and keep TAD alive. Even so, the sad fact remains that TAD must have more dollars from more readers -- the people who have not sent in their TADollar(s). If you are one of them, please mail your birthday dollar(s) as soon as you can to TAD, Hillspeak, Eureka Springs, 72632.

Counting on your help, we are as always,

Sincerely yours,

THE EDITORS

# THE FAULTS OF OTHERS

THOSE things that a man cannot amend in himself or others, he ought to suffer patiently until God order them otherwise.

Think that perhaps it is better so for thy trial and patience, without which all good deeds are not much to be esteemed.

Thou oughtest to pray notwithstanding, when thou hast such impediments, that God would vouchsafe to help thee and that thou mayest bear them rightly.

If one that is once or twice warned will not give over, contend not with him; but commit all to God, that His will may be done and His Name honored in all His servants, for He well knoweth how to turn evil into good.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for thyself also hast many failings which must be borne by others.

If thou canst not make thyself such a one as thou wouldest, how canst thou expect to have another in all things to thy liking?

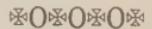
We would willingly have others perfect, and yet we amend not our own faults.

We will have others severely corrected, and will not be corrected ourselves. The large liberty of

others displeaseth us, and yet we will not have our own desire denied us. We will have others kept under by strict laws, but in no sort will we ourselves be restrained. And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves. If all men were perfect what should we have to suffer from our neighbor for the sake of God?

Now God hath ordered it, that we may learn to bear one another's burdens: for no man is without fault; no man but hath his burden; no man is sufficient of himself; no man is wise enough of himself; but we ought to bear with one another, comfort one another, help, instruct and admonish one another.

Occasions of adversity best discover how great virtue or strength each one hath. For occasions do more to make a man fail, than to show what he is. —St. Thomas à Kempis in *The Imitation of Christ*



## ACTION

At a recent vestry meeting the deteriorating condition of the rectory windows was discussed. Finally a motion was made to move that a committee be appointed to look into the rectory windows." —Taddled

## ACCORDING TO —

A Canadian parish priest: In five parishes where I have been the pastor or dating back to the early 1950s the numbers have increased during my tenure in all except one. The one exception was where we experimented with trial rites. In others where we have discontinued the trial rites the attendance has then gone up . . . [I believe] that the 1928 Prayer Book, if its services are taken well, still speaks to the society and to the world where God calls us to bear witness — a book, which if permitted, will continue to endear itself to future generations of Anglicans.

A priest in Hawaii: Merits or faults aside, liturgical revisions and related matters have caused the Church a loss of what is conservatively estimated as one million people. Some of those have found safe spiritual homes in sacramental churches of the apostolic tradition, but far too many are now unchurched, betrayed and abandoned by the Church they once trusted to nurture them here on earth.

The (Roman Catholic) Bishop of Ardagh in Ireland: . . . being a Christian is not a matter of social prestige but living in a world of

choice. You have to be a Christian these days out of conviction, not for a lack of alternatives.

- A Presbyterian minister: If the airlines had as many empty seats on Sunday afternoon as churches had on Sunday morning, they'd never get off the ground.

- A parish priest in Virginia: As to possible repercussions affecting parishes which continue to use the 1928 Book of Common Prayer, the only American precedent is in parishes which have used the Anglican Missal for scores of years. I have yet to hear of a Missal parish being denied voice and vote in a diocesan convention, or of a diocese returning one of its pledge checks uncashed.

- The Bishop of Western Massachusetts: The Bishop's Office is primarily spiritual, not administrative.

- *The Wall Street Journal*: Three kinds of people attend meetings — those who want progress, those who don't, and those who want to impress the chairman. Ninety-eight per cent of the talk goes to two per cent of the problem . . . Maybe the carafes of ice water tend to lubricate the long-winded.

Maybe the chairs are too comfortable. At your next meeting, remove the chairs, empty the carafes, turn the thermostat down to 55 — a stand-up meeting would be a stand-out.

• A TAD reader in Arkansas: Today's TAD on today's market is just about the only pre-inflation value left.

• The Bishop Suffragan of Lewes: It is hardly necessary to urge the desirability of a retreat, whether conducted or private, at more or less regular intervals, for it provides an admirable opportunity for a periodic review of the spiritual life of the priest in conditions which allow of a certain degree of objective detachment. It is especially worthwhile to make a costing effort to accomplish some, at least, of one's daily devotion in church. The "going up to the House of the Lord" is a great act of prayer in itself, and one which encourages the sense of awe and reverence towards Holy Places.

• A British priest and schoolmaster: A Bishop who has purported to "ordain" women to the Priesthood has by that action ceased to be a guardian of ortho-

doxy or a focus of unity through time and space, and therefore can no longer be regarded as a Catholic Bishop . . .

• St. Augustine of Hippo: We must not allow even Catholic bishops, if at any time they should be in error, to hold any opinion contrary to the canonical scriptures of God.

• A stockbroker's newsletter: To satisfy your charitable gift obligations, rather than giving cash, you will invariably come out ahead by donating securities owned more than one year which have appreciated substantially in value since you acquired them. The reason that not only does the IRS allow you to deduct the current full value of the securities, but also forgives your payment of the capital gains tax on your profit .

• The Dean of Pembroke College, Cambridge: The constant job of the Church is to judge political fashions and passions which are temporal, not to say temporary, in the light of values and verities which are eternal, so that an ingratiating deference to the spirit of the age can never be Christian policy.



*It is a great grace of God to practice self-examination; but too much as bad as too little. Believe me, by God's help we shall advance more in contemplating the Divinity than by keeping our eyes fixed on ourselves.*  
—St. Teresa of Avila (1515-1582)

# WENCESLAS

IN ALL likelihood, you are familiar with the old English Christmas carol, "Good King Wenceslas". It is equally likely that you know little or nothing about the "Good King". Wenceslas was not an Englishman, but the first Christian ruler of Bohemia (now part of Czechoslovakia). He was born about 900; his grandmother was Wudmilla, a member of the royal household, and one of the earliest Bohemian converts to Christianity under the tutelage of Greek missionaries. She brought young Wenceslas to Baptism, and saw to it that he was schooled in the way of the Gospel. Among the European royalty of the tenth century, Wenceslas was unique: he was well educated. When the majority of national leaders found it mentally exhausting to sign their names to state documents, Wenceslas could read and write Slavonic, Czech, and Latin.

Taking to heart the New Testament accounts of strife between Jewish and Gentile factions, Wenceslas resolved to be a mediator to bring harmony among the ethnic groups of central Europe. He cultivated friendships within the neighboring states of Germany and Poland. Finding the Christians of his realm bitterly locked in conflict

between following the "Eastern", or Greek, versus the "Western", or Latin, ecclesiastical traditions, he endorsed both usages and urged charitable coexistence. Unhappily, two centuries later, the factions separated into irreconcilable "Eastern Orthodox" and "Western Catholic" communities. Wenceslas pursued domestic and foreign policies which could be considered enlightened even by today's standards. He forbade torture as a method of interrogating alleged criminals, and he used his personal fortune to maintain programs of public welfare and to advance the mission of the Church in Bohemia. The King demonstrated particular concern for the well-being of his priests — making sure that every parish could pay a living wage.

Unfortunately, as is true of so many enlightened and forward-looking humanitarians, his liberality aroused violent opposition among chauvinists and pagans in the nation. Actually angered that the King had maneuvered central Europe into an era of peace, his enemies (led by his own brother Boleslav) pulled off an horrendous *coup d'état*. On an official visit to the Chapel of St. Cosmos and St. Damian in Old Boleslav Castle, 27

September 929, as Wenceslas entered the building for the Liturgy, his brother leaped from a vestibule and slew him with his sword.

Powerless to avenge his murder, the people nevertheless acclaimed their slain leader by proclaiming him a Saint of the Christian community. When, in 1344, the great Gothic cathedral church was built in Prague, a shrine honoring him was included. In 1620, the ancient national Church of Bohemia was suppressed as an aftermath to the Protestant-Roman Catholic conflicts, and Roman Catholicism was declared the national religion.

Countless "Old Catholics" (called either Hussites or simply Moravia Episcopalian) fled to other parts of Europe. Many went to England and joined their sister Church there, bringing with them the memory of their humanitarian king. In the nineteenth century William C. Dix, a devout and scholarly layman with a deep interest in Greek and Slavic church history, wrote a poem called "Good King Wenceslas" and in time music was added and the now-famous carol came into being. —Taddled from a parish bulletin (New York)



*O Lord, these moments*

O Lord, these moments of despair  
That vex the mind and soul,  
Cry out for thee, thy love to share  
Again, to make us whole.

How oft' we foster needless pain,  
Unfounded fears employ,  
Forgetting that our Lord proclaims  
Unmeasured peace and joy

We ask thee not for cloudless skies  
Nor shelter from the storm,  
But all our days to glorify  
Thy love in us reborn!

Tune: Winchester Old

—Robert Bruce William

# BURIALS

Dudley Dowell, 75, Arkansas-born insurance executive, who rose from a clerk (1921, at age of 17) in the Little Rock office of the New York Life Insurance Company to become (1962) President and Chief Administrative Officer of the nation's fourth largest life insurance company; from St. Francis' Church, Heber Springs, Arkansas, some fifty miles north of the city of Little Rock.

Roy E. Larsen, 80, Boston-born and -educated Time, Inc. executive for 56 years (vice president for 21 years and the only Time employee ever to be exempted from mandatory retirement at 65), who, as sales chief, had a hand in the business affairs of all the company's publications, *Fortune*, *Life*, *Time*, *People*, *Money*, and *Sports Illustrated* and whose salesmanship pushed *Time's* circulation from 5,000 in 1923 to 200,000 in 1948 (in the next thirty years it grew to twelve times its size in the late 1920s); from St. James' Church, in the City and Diocese of New York.

William Gordon Fallows, 66, Bishop of Sheffield (consecrated Bishop Suffragan of Pontefract in 1968 and translated to Sheffield three years later), a priest since

1937, and Chaplain to the Queen from 1954 to 1968; in England.

† Wallace Edmonds Conkling, 82, New York-born VII Bishop of Chicago (1941-1953) who was priested in 1922, served one parish, St. Luke's in Philadelphia, from 1923 until his consecration, and who had lived in Florida since his retirement in 1953; from All Saints' Church, Jensen Beach, in the Diocese of Southeast Florida.

† Clarence Stuart Alexander Williams, 89, New York-born and Massachusetts-educated associate and friend of Thomas Alva and Charles Edison, who started work after college in the cotton mills of Utica, New York, who said of himself: "I started as a picker and a carder. I had every mill job there was", and who at the time of his death was Chairman Emeritus of the Bates Manufacturing Company (he retired as Chairman of the Board at the age of 87); from the Church of St. Andrew and Holy Communion, South Orange, in the Diocese of Newark.

† Percival Flack Brundage, 87, President Eisenhower's budget director (1956-1958) and prior to that a senior partner with Price Waterhouse & Company, the accountants (he joined them in 1916 and retired in 1954), an amateur painter (his work was exhibited at the Century Club in New York), lecturer (Harvard School of Business), and author (*The Bureau of*

*the Budget*, published by Praeger in 1970); from the Cathedral Church of St. Peter and St. Paul in Washington.

† George Shannon Forbes, 97, Professor Emeritus (since 1948) of Chemistry at Harvard, who, in his sixty-year association with the University, taught more than 9,000 students, and whose entire career centered on the Boston area (he was born in Boston, educated at Roxbury Latin School and Harvard) with brief excursions to the Universities of Leipzig and Berlin for studies and Bryn Mawr College, where he taught chemistry for two years; from Christ Church, Cambridge, in the Diocese of Massachusetts.

† Burroughs Mitchell, 65, New Jersey-born retired Editor-in-Chief of Charles Scribner's Sons (his father was Editor-in-Chief of the old New York *Sun* but he eschewed news-

paperwork for fear of being overshadowed by his father) and who worked with such writers as James Jones, C. P. Snow, and W. A. Swanberg (author of the Winter 1968 EBC selection, *The Rect and the Rogue*); from St. Bartholomew's Church, New York City.

† Lee Hastings Bristol, Jr., 50, leading figure in church music development, sometime executive with the Bristol-Myers Company which his grandfather founded and, from 1962 to 1969, President of the Westminster Choir College from Trinity Church, Princeton, in the Diocese of New Jersey.



*Procrastination is a sin*

*Which leads to certain sorrow;  
But I can drop it any time —  
I think I'll start tomorrow.*

—Anonymous

### *A Christmas Prayer.*

HELP us rightly to remember the birth of Jesus that we may share in the song of the Angels, the gladness of the shepherds, and the worship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. *Amen.*

—Robert Louis Stevenson

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**Seasons**

**SPRING**



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*The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632*

# CHRISTMAS COMMUNION

CHECK through the following questions, based on the seven capital sins, and do some serious talking with God before making your Christmas Communion. Each confirmed person, including the younger ones, should make some sort of self-examination before receiving his Christmas Communion. It is a sinful situation when people pay more attention to the state of their appearance than to the state of their souls when they come to a Christmas service. To increase your understanding of the importance of a proper preparation, read the Exhortation on page 36 of your Prayer Book.

PRIDE: Have I failed in humility? Been self-assertive? Self-indulgent? Opinionated? Set myself up against the Church? Been scornful or contemptuous?

ANGER: Have I been deficient in patience and long suffering? Been overbearing, cruel, sarcastic? Inflicted hurt on others, bodily or spiritually? Given way to vengeful or jealous thoughts, sullenness, hatred, rage, irritability?

LUST: Have I transgressed against purity in thought, word, imagination, act, reading? Condoned or spoken lightly of such conduct? Immoderate indulgence in sex gratification?

SLOTH: Am I diligent in my work and worship? Am I addicted to laziness? Indolence in thought? Slack in devotion? Late for church? Careless or casual?

ENVY: Do I entertain thoughts of charity toward all men? Or do I cherish grudges, old scores, hatreds? Discontent? Grousing? Peevishness? Nagging? Rebellion against my lot? Resentment of all supposed unfairness? Soured disposition? Cynicisms?

AVARICE: Have I acquired anything, money, goods, by unfair means? Kept anything back that should be paid? Retained any possessions belonging to others? Refused to share with others? Been stingy, rapacious? Not giving to God His due in time, money, service?

GLUTTONY: Have I been guilty of over-indulgence in eating, or drinking, luxury, amusements, spent too much on self, avoided self-denial, neglected fast days and self-discipline?

*Repent ye: for the kingdom of heaven is at hand.* (St. Matthew 3:2) —A parish priest in Texas



*Those who find the most difficulties in the Bible are those who seldom read it.* —A parish bulletin (Wisconsin)

## BY WILL AND DEED

★ Actor Philip Burton, foster father of actor Richard Burton, has raised some \$25,000 in restoration funds for historic St. Paul's Church, Key West, in the Diocese of Southeast Florida, through readings he has given.

★ In recent months, the University of the South, at Sewanee, Tennessee, owned by 24 dioceses of the Church in the southern part of the United States, has received more than a quarter-million dollars in grants and bequests. Included are a grant for \$160,000 from the Andrew W. Mellon Foundation, a bequest of \$50,000 from a Virginia Churchwoman who visited the University only once, and a be-

quest of \$112,000 from a Florida Churchwoman who left her entire estate to the University as a memorial to her deceased husband.

★ From the William H., John G., Emma Scott Foundation in Richmond, Virginia, Christchurch School (coeducational, boarding and day, grades 9 through 12), Christchurch, in the Commonwealth and Diocese of Virginia, recently received a \$25,000 grant to be used to renovate its chapel.

★ St. Thomas' Parish, Amenia Union, in the Diocese of New York, recently received a bequest of \$10,000 from Mr. and Mrs. John Lambert; Mr. Lambert's grandparents, John Lambert and Joanna Hitchcock, were, in 1852 (two years after the church was built), the first couple to be married in the parish.

### MOST WANTED

At the time of this writing, Operation Pass Along's most wanted books (a dozen or more requests on file) are: the Ante-Nicene Fathers series (12 requests); *The Christian Faith*, Moss (17); *The Gospel and the Catholic Church*, Ramsey (20); the *Interpreter's Bible* (12); *Of the Laws of Ecclesiastical Polity*, Hooker (12); *The Oxford American Prayer Book Commentary*, Shepherd (12); *The Oxford Dictionary of the Christian Church*, edited by F. L. Cross (13); *The Shape of the Liturgy*, Dix (15); and *The Vision of God*, Kirk (14). If you have any of the above, and are willing to part with them, send them, via special fourth class book rate, to Operation Pass Along, Hillspeak, Eureka Springs, Arkansas 72632. They will be passed along without delay.



## CHRISTMAS EVE IN THE MINSTER

An account of a visit to York Minster at Christmas, 1978, by a lay reader in the Diocese of Washington who was born in York "just 700 years after the present Minster was begun".

THE City of York was founded by the Romans in A. D. 71 and was a Roman military headquarters of some importance. The emperor Hadrian (76-138) visited it, and Constantine the Great was proclaimed emperor there (in 306). Fourteen hundred years after the military fort of Eboracum had

been established, the present Minster [originally a monastic establishment or its church, whether strictly a monastery or a house of secular canons] was completed — it was begun in 1220 and completed in 1472. Deep below it can be seen the remains of the Roman headquarters. They came to light

during the costly and vital salvaging operations of the late 1960s when the great central tower was underpinned by hundreds of tons of steel and concrete (the public contributed over £2 million to save what has been called the largest Gothic church in Europe). Among many other points of interest, the Minster has nearly half of all the medieval glass in England — including the Five Sisters window which is made up of over 100,000 pieces of glass, the great East Window which covers an area as large as a tennis court, and a window —the oldest one in the country—whose glass dates from 1150.

The glories of stained glass could not, however, be seen at four on Christmas Eve, which was rainy and dark. York is on the same parallel as parts of Labrador; Edmonton, Alberta, is further south than York; and in winter the sun sets early. The Minster was also chilly, but the immense congregation that packed the nave to hear the carols wore duffle coats, parkas, good Yorkshire woollen scarves and sweaters, and was not in the least troubled by the temperature. Yorkshire men and women are hardy, their city has a long, long history, and a little bit of rain and cold never did anybody much harm. The non-stop downpour that week, however, did cause York's most serious flooding in decades. The confluence of the

rivers Ouse and Fosse are inside the city walls and rather than flowing through the city they flowed over large parts of it by the year's end.

**T**he Festival of Nine Lessons and Carols was our reason for being among all that medieval splendor and it had a magnificence of its own brought about in part by the setting and in part by the joyous simplicity of the occasion. The service began with "Once in royal David's city" and then the dean read the long Bidding Prayer which included a prayer "for the needs of His whole world; for peace and goodwill over all the earth; for unity and brotherhood within His universal Church, within the dominions of our sovereign lady Queen Elizabeth and within our royal and ancient City."

Next came "O little town of Bethlehem", sung to the English tune "Forest Green", and the first Lesson read by one of the choristers. The succeeding Lessons were read by a songman (member of the men's choir); a verger; the Master of the Music; a vicar choral; a canon; the Second Master of St. Peter's School (which bears to the Minster somewhat the same relation that St. Alban's School does to the Cathedral Church of St. Peter and St. Paul in Washington); the Lord Mayor's Chaplain; and last but truly not least, the Archbishop, Stuart Blanch.

Some of the carols were familiar to American worshippers and others—the more traditional ones were not. "It came upon the midnight clear", for instance, was sung to Sir Arthur Sullivan's tune, "Noel", and not to that by Willis, known to most Episcopalians. "This endris night I saw a light, A star as bright as day", a fifteenth century carol, was another few Americans (or Britons) know well although this is not true of the fourteenth century's "*In Dulci jubilo*" or "I saw three ships".

The Archbishop blessed the Crib and a collection was taken for the Save-the-Children Fund and the Church of England's Children's Society. The memorable service ended with a great procession, with two-handled banners, mitres, croziers, diocesan and city dignitaries, and the hearty singing of the universally loved, "O come all ye faithful" and "Hark! the herald angels sing" which caused stolid Yorkshiremen, after the Blessing, to unmuffle themselves and shake hands with their neighbors under the brightly lit white ceiling of the thirteenth century nave.

Then came the slow departure—more repair work is in progress and scaffolding impairs the shuffle toward the south door—and at last we were out in the rainy and soon-to-be-flooded streets of the 1900-year-old city, grateful for having had the opportunity to "read and

mark in Holy Scripture the tale of the loving purpose of God from the first days of our disobedience unto the glorious Redemption brought us by this Holy Child" (I quote the Bidding Prayer again) and for having made "this Cathedral Church glad with our carols of praise".



## EPIPHANY HYMN

HYMN 51, "We Three Kings of Orient Are", one of the few hymns in *The Hymnal, 1940* of which tune and the text are by the same person, was written by John Henry Hopkins, Jr., a priest of the Church, in 1857. Hopkins, whose father was II Bishop of Vermont and, later, VIII Presiding Bishop, reflected the artistic talents of both parents in music, poetry, and art—as evidenced in his designs of stained-glass windows, episcopal seals, and a wide variety of other Church ornaments. At the same time his musical talents led to the writing and composing of a number of fine anthems, hymns, and tunes. He was the first instructor in church music at General Theological Seminary, of which he was a graduate. —Taddled from a parish bulletin (Tennessee)

*If a man is too busy to pray, he is too busy.* —The Bishop of Cariboo

# CHRISTMAS STRESS

RECENTLY several sociologists have drawn up a rating scale for stress-producing situations people face in their lives. At the top of the list are such experiences as the death of a spouse or close family member, divorce, or personal injury or illness.

As I looked down the list, I was shocked to find the words, "The Christmas Season". To be sure, it was not in the top bracket but it came over me how incongruous it is that we have allowed this holy season to be on the stress-filled list at all.

The incongruity came over me because the words and phrases we say and sing about Christmas, the real meaning of Christmas, have to do with peace, joy, love, holy quietness —remember "Silent Night, Holy Night", or the words from Phillips Brooks' famous hymn:

"How silently, the wond'rous gift is giv'n!"

So God imparts to human hearts the blessing of His heav'n."

What can we do to take some of the stress out of our observance of Christmas?

*Some day, after mastering the winds, the waves, the tides, and gravity, we shall harness the energies of love, and then, for the second time in history, man will discover fire.* —Pierre Teilhard de Chardin (1881-1955)

First of all, we can face up to our having allowed this desecration to happen and ask God's help as we make an honest effort to reduce the stress and strain — and increase the joy and peace.

We can take another look at our gift list and at our card list to see how they can be simplified. Last Christmas I received a brief handwritten note from a friend who said her observance of the season was in terms of a few notes to persons for whom she was grateful. No present meant more to me than that one.

In particular, we can go over all the things we plan to give our children and ask ourselves if they wouldn't be enjoyed more if spread out during the year.

Perhaps my best suggestion is that we keep Advent (the season of preparation) with a daily quiet time during which we think about all that Christ's coming has meant to us and to the world. This just might get us in a mood so calm and deep we can resist all the stress-producing dangers by which we are surrounded. —The retired Bishop of West Texas

# CREAM OF THE CROP

ANOTHER fine book on the Holy Scriptures by William Neil, author of the Episcopal Book Club's Spring selection, *Can We Trust the Old Testament?*, was presented by the Club to its members as the Autumn Book-of-the-Season. As one EBC member wrote of the Spring volume, "Dr. Neil writes in a direct, to-the-point style, without any padding and extraneous expositions. He puts the Bible in a good, understandable perspective and lets the reader see the Bible as a continuous whole instead of a disjointed collection of semi-related writings."

*The Message of the Bible* is concerned with the meaning of the Bible for us today, and is written with ecumenical concern: "In a divided Christendom, the Bible is coming more and more to be seen as the way to closer fellowship and understanding between Catholics and Protestants." Writing from that point of view, the author discusses the Old Testament's view of God and Man, the legacy of the Prophet's and of God's action in history. Dr. Neil's critical and devotional exposition of the four Gospel account gets to the heart of the New Testament and leads on to his final chapters on the Bible, the Church, and the World.

The Bible is primarily a book of theology, a book about the knowledge of God. It is concerned, like science, with the universe, but, unlike science, it is not so much concerned with how the universe works as with why there is a universe at all. It deals with history, yet not as a record of kings and battles, but as the area of human experience where God can be seen to be at work. Like philosophy, the Bible is occupied with the meaning and purpose of life, but it does not ask, "Is there any such meaning or purpose?"; it starts off by assuming, as self-evident, a personal God who has created and sustains the universe, and in whose service all created things find their true fulfillment. The Bible is a book about God, the world, and ourselves. It answers far more fundamental questions than those that are dealt with by scientists, archaeologists, or historians. It goes to the heart of the mystery that surrounds our existence and tells us why we are here, where we are going, and how to get there. It does not claim to solve all problems, but it does claim to give us the clue to the riddle of life, and to post signs in the general direction which we should go. It conveys above all else the message that God cares for the

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I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) if I do not wish to keep any book I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (c) I may cancel my membership in the EBC at any time.

I am enclosing \$20.00 in advance payment for four seasons, beginning with the current selection.

I am enclosing \$20.00 in advance payment for four seasons, beginning with the current selection.

Begin my membership by sending the current selection, and bill me for each season's book when it is mailed.

I do not wish to become a member, but I do want the current selection for which I am enclosing my check or money order. (See "Cream of the Crop" for the price of the current selection.)

world and that because of His love, at a certain time in history, He dwelt among us in the Person of Jesus Christ.

Dr. Neil reminds us that the Bible is one book; the Old Testament and the New are part of the same story. The thread that runs through the Bible, and binds together the Patriarchs in the Book of Genesis with the young Churches to which St. Paul writes in the New Testament, is that it is the story of the People of God.

We turn to the Bible to learn the secret of coping with life, with adversity, suffering, and death. In Holy Scriptures we learn how we can help make our society healthier and happier for all concerned.

The working out of God's plan and the realization of that purpose depend upon the existence of a community, the People of God, consisting of men and women who have been called by God, and who have responded to His summons. The Church is called to the task of proclaiming the need for God-centered lives and a God-centered world. The Church's book, the Bible, shows the power of the few to influence the many, and makes clear that we are not puppets in a prearranged performance, but that men and women who are in the right relationship with God can by His power change the course of history. The Bible sees everybody who has taken his stand on the side of

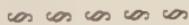
God as already a citizen of two worlds: the imperfect world in which we live and the perfect realm of God.

Dr. Neil summarizes the teaching of the Bible in a clear and direct manner relating the problems and difficulties of the characters of the Old and New Testaments to our own daily lives. *The Message of the Bible* provides a short, clear and profound study of Scriptures which will inspire all who profess the faith of Christ with

a sense of their vocation as members of the People of God committed to embody the continuing ministry and mission of Christ to the world.

—From "Embertidings"

*The Message of the Bible* is published in England by A. R. Mowbray & Company, St. Thomas House, Becket Street, Oxford, England OX 1 1SJ; it is available in the United States, in paperback only, through the EBC, at \$3.54, including postage and handling.



## SAMUEL SEABURY FIRST AMERICAN BISHOP

(continued from IIITAD79)

THE day following his consecration, on 15 November 1784, Bishop Seabury and his consecrators signed a Concordat "between the Catholic remainder of the ancient Church of Scotland, and the rising Church in the State of Connecticut" in which, among other matters, they declared that "As the Celebration of the Holy Eucharist . . . is the principal Bond of Union among Christians, as well as the most solemn Act of Worship in the Christian Church", they desired to keep the Liturgy of the new Church in America as close as possible to that of Scotland. "Tho' . . . very far from prescribing to their

Brethren in this matter", the Scottish bishops urged Bishop Seabury to "endeavor all he can consistently with peace and prudence, to make the Celebration of this venerable Mystery conformable to the most primitive Doctrine and Practice . . . which is the pattern the Church of Scotland has copied after her Communion Office, and which it has been the wish of some of the most eminent Divines in the Church of England, that she also had more closely followed than she seems to have done since she gave up her first reformed Liturgy, used in the Reign of King Edward VI." As a

result of the Concordat, Seabury was able eventually to persuade the American Church to follow the Scottish Communion Office in its Book of Common Prayer of 1789 instead of the English Rite of 1662.

In 1785 Seabury returned to the United States and settled in New London as Rector of St. James' Parish and Bishop of Connecticut and Rhode Island.

Bishop of Rochester) to consecrate Thomas Claggett I Bishop of Maryland, thus uniting in America the Apostolic Succession from the Scottish Episcopal Church and the Church of England.

Throughout his episcopate, Bishop Seabury stood for unity in essentials and liberty in non-essentials. He had little sympathy for

For Seabury it was as natural to dress as a bishop in everyday life as it was to wear the usual vestments of an Episcopal bishop. Apparently that is what he did on a visit to Boston in 1786, for somebody writing to a lady in New York and referring to his appearance wrote: 'We have a bishop in town named Seabury. He dresses in a black shirt with a fore-flap hanging out, that's one suit; at other times he appears in a black sattin gown, white sattin sleeves, white belly band, with a scarlet knapsack at his back, and something resembling a pyramid on his head!'

The test of his life was spent in working for the revival and reorganization of parishes in his diocese. He ordained twelve priests from six states in 1785. During his Episcopate he travelled more than 6,000 miles, confirmed more than 10,000 persons, and ordained eight deacons and thirty priests. On 17 September 1792 Bishop Seabury joined with Bishops White and Provoost (consecrated in 1787 by the Archbishops of Canterbury and York and the Bishop of Bath and Wells) and Madison (consecrated in 1790 by the Archbishops of York and Canterbury and the

the prevailing liberalism of many of his American brethren. The busyness of Seabury's life as a bishop and rector of a parish never abated until a day or two before his death which followed a coronary seizure while making a parochial call, 25 February 1796. He died intestate, his personal effects being valued at an estimated 275 pounds. Whatever temporal prosperity he enjoyed during his lifetime came in the Westchester period before the War. Like many supporters of the King, Seabury lost almost all of whatever fortune he had.

In reporting the General Convention of 1789, we find the following contrasting the personalities of Seabury and White. "Seabury was deliberate and judicious; but withall resolute, efficient, unyielding. White was gentle, conciliating, and prudent. What Seabury preached with boldness, White recommended with suavity. White maintained, when Seabury was with him, what he would have conceded by himself; and the opponents yielded to White what they would have contested with Seabury to the death. The union of the Churches as one national Church could not have been effected without White; but we owe it to Seabury that they united on principles substantially sound. The Lord gave us Peter to preach truth, as well as John to teach love."

Seabury never allowed himself to be disheartened. His faith did not admit of discouragement. His was a life of trouble and almost ceaseless strife; of incessant labors and many sorrows; of much misunderstanding and most undeserved reproach. It was also a life of faithfulness, of absolute honesty, fearlessness and devotion free from any trace of self-seeking and personal ambition.

Samuel Seabury, priest, physician, and Bishop of Connecticut, is more than a great figure in the Church. He is also important to our nation — for out of his long, persistent, patient, skillful attentiveness to his vocation he is linked to all who profess Christianity on our shores. —Taddled from many sources



*God hath given every man work enough to do, that there shall be no room for idleness; and yet hath so ordered the world, that there shall be space for devotion. He, that hath the fewest businesses of the world, is called upon to spend more time in the dressing of his soul; and he, that hath the most affairs, may so order them, that they shall be a service of God; whilst, at certain periods, they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention.* —Jeremy Taylor (1613-1667) in *The Rule and Exercise of Holy Living*

# THE HILLSPEAK CALENDAR

THIS calendar is followed in St. Mark's Chapel, Hillspeak, and is here presented with the thought that it may be of use to others, both priests and people (consult your parish bulletin for the schedule of services in your own parish). The order is that of the 1928 Book of Common Prayer, and its days are indicated in *italics*; incorporated are certain other days, most of which have been proposed by the Standing Liturgical Commission; the color proper for each day is indicated by initial and in parentheses. Ash Wednesday and Good Friday are appointed days of fasting: the Forty Days of Lent, the Ember Days, and all Fridays in the year (except Christmas Day and Epiphany, or any Friday which may intervene between those feasts) are days of abstinence.

## DECEMBER

9 Su	<i>The Second Sunday in Advent</i> (v)
16 Su	<i>The Third Sunday in Advent</i> (v)
19 We	<i>Ember Day</i> (v)
21 Fr	<i>Saint Thomas the Apostle</i> (r)
22 Sa	<i>Ember Day</i> (v)
23 Su	<i>The Fourth Sunday in Advent</i> (v)
25 Tu	<i>The Nativity of Our Lord, commonly called Christmas Day</i> (w)
26 We	<i>Saint Stephen, Deacon and Martyr</i> (r)
27 Th	<i>Saint John, Apostle and Evangelist</i> (w)
28 Fr	<i>The Holy Innocents</i> (r)
29 Sa	<i>St. Thomas of Canterbury</i> (r)
30 Su	<i>The First Sunday after Christmas</i> (w)

## JANUARY

1 Tu	<i>The Circumcision of Christ</i> (w)
6 Su	<i>The Epiphany, or the Manifestation of Christ to the Gentiles</i> (w)
10 Th	<i>William Laud, Archbishop of Canterbury</i> (r)

13 Su *The First Sunday after the Epiphany (w)*  
 14 Mo Saint Hilary, Bishop of Poitiers (w) (transferred from 13 January)  
 17 Th Saint Antony, Abbot in Egypt (w)  
 18 Fr The Confession of Saint Peter (w)  
 19 Sa Saint Wulfstan, Bishop of Worcester (w)  
 20 Su *The Second Sunday after the Epiphany (w)*  
 21 Mo Saint Agnes, Martyr at Rome (r)  
 22 Tu Saint Vincent, Deacon of Saragossa, and Martyr (r)  
 23 We Saint Fabian, Bishop and Martyr of Rome (r) (transferred from 20 January)  
 25 Fr *The Conversion of St. Paul (w)*

**O** GOD, who by the mouth and the pen of the blessed Apostle Saint Paul, hast caused thy Sacred Word to spread throughout the world; Grant, we beseech thee, that, remembering his wonderful conversion, we may show forth our thankfulness for the same, by following the divine doctrine which he taught and practiced; through Jesus Christ our Lord. *Amen.*

26 Sa Saints Timothy and Titus, Companions of Saint Paul (r)  
 27 Su *The Third Sunday after the Epiphany (w)*  
 28 Mo Saint Thomas Aquinas, Priest and Friar (w)  
 29 Tu Saint John Chrysostom, Bishop of Constantinople (w) (transferred from 27 January)

FEBRUARY

22 Sa *The Presentation of Christ in the Temple, commonly called The Purification of Saint Mary the Virgin (w)*

**A**LMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only begotten Son was this day presented in the temple in the substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

3 Su *The Sunday called Septuagesima (w)*  
 4 Mo Cornelius the Centurion (w)  
 5 Tu The Martyrs of Japan (r)  
 6 We Saint Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden (w)  
 10 Su *The Sunday called Sexagesima (w)*  
 14 Th Saints Cyril and Methodius, Monk, and Bishop, Missionaries to the Slavs (w)  
 15 Fr Thomas Bray, Priest and Missionary (w)  
 17 Su *The Sunday called Quinquagesima (w)*  
 20 We *The first day of Lent, commonly called Ash Wednesday (v)*

23 Sa Saint Polycarp, Bishop and Martyr of Smyrna (r)  
 24 Su *The First Sunday in Lent* (v)  
 25 Mo Saint Matthias the Apostle (r) (transferred from 24 February)

**O** ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

27 We *Ember Day* (v)  
 28 Th George Herbert, Priest (w) (transferred from 27 February)  
 29 Fr *Ember Day* (v)

#### MARCH

1 Sa *Ember Day* (v)  
 2 Su *The Second Sunday in Lent* (v)  
 3 Mo John and Charles Wesley, Priests (w)  
 4 Tu Saint David, Bishop of Menevia (w) (transferred from 1 March)  
 5 We Saint Chad, Bishop of Litchfield (w) (transferred from 2 March)  
 7 Fr Saint Perpetua and Her Companions, Martyrs at Carthage (r)  
 9 Su *The Third Sunday in Lent* (v)

*(To be continued)*

## KEEP LENT

TWO seemingly unrelated subjects have joined themselves in my thinking and together weigh heavily: one is the much-talked-about plight of the world's hungry people; the other is a radically changed attitude towards the traditional disciplines so long taken for granted within Western Christendom.

The latter first: From its beginning, the Church has taken seriously the matter of discipline and

discipleship: attendance at Church on all Sundays and on certain "Holy Days of Obligation"; certain days and periods of fasting; systematic giving to the Church; the keeping of the Church's marriage laws — all are assumed to be normative Christian practices.

As your Bishop, I call the people of this Diocese to a proper observance of Lent. I note simply that the Prayer Book says the Church requires this observance. Further,

note that the details of the observance are a matter of conscience.

Thus, I urge and extort you, before Ash Wednesday comes, to have made your Lenten Rule. Your priest will be glad to advise you if you need advice. For one it might be abstinence from alcohol during Lent; for another, tobacco; for yet another, a drastic curtailing of food. Whatever,

make it a sacrificial offering to God. That offering, along with absolutely regular worship during Lent, will make your Easter more of a Feast than it has ever been.

What I ask is this: Keep Lent faithfully this year. Almost inevitably, if it is a realistic Lenten Rule, you will save money. Give that offering to feed the starving.

—The Bishop of Georgia

## DEPARTMENTS

### NOW IT CAN BE SAID

□ MERRY CHRISTMAS, of course! I couldn't say it in the December newsletter because we were just beginning Advent; but now that we are celebrating the Twelve Days of Christmas, I wish all of you not only a merry, but a happy and holy time! —From a parish bulletin (Minnesota)

### SIGNS OF THE TIMES

□ An independent fund has been launched within the Church of England to train a woman priest at an Anglican [Episcopal] theological college in the United States.

—*Canadian Churchman*

□ Because the mortician allegedly halted a funeral midway in the services because, he said, all the fees had not been paid, a \$150,000

civil suit has been filed against him in the District of Columbia Superior Court by the survivors.

—Taddled from the *Kansas City Times*

□ Alleged injuries suffered in a handshake as a part of the "exchange of peace" in a Roman Catholic parish church has led to the filing of a \$100,000 lawsuit contending that the defendant "did willfully, wantonly, with malice intent and with great force so grasp and seize" plaintiff's hand as to cause "great pain and discomfort."

### FOR THE RECORD

□ Since 1945, more than 1.5 million so-called "love children" have been born in England and Wales. The percentage of illegiti-

mate children increases each year: in 1977, it was 9.7; now it is 10 per cent. —*Parade*

□ The Missouri Synod of the Lutheran Church has passed a resolution calling for a constitutional amendment to ban abortion except where the mother's life is at stake.

□ The U. S. Census Bureau reported recently that the number of unmarried couples living together more than doubled in the first eight years of the decade and increased more than eightfold among people under 25 years of age.

□ The baptized membership of the overseas dioceses of the Church has increased 140 per cent in the last ten years, according to the national Church. —Diocesan Press Service

#### FORTH & BACK

□ From a parish bulletin (Canada): A very special welcome to the newly baptized and confirmed and their families . . . in loving memory of whom the Knave lights are dedicated. After the service this morning, please stay for refreshments downstairs, where we can meet one another and the Bishop.

*And the Knave?*

#### AMEN

□ It has been a long time since [this] Diocese has had a bishop who was a real pastor to priests,

deacons and lay people. Some cannot remember when it was ever actually a fact, although hopes and assurances and promises have been expressed. Probably the Church does not have many bishops left who are doing the work of a personal pastor to their priests, and that is one of the real tragedies of the Church. —A parish priest

#### MAKES THE HEART GLAD

□ To read that the University of the South (owned and operated by 24 southern dioceses of the Church and consisting of a college of arts and sciences, a school of theology, and a preparatory school) surpassed its 1978-1979 fund raising goal of \$1,200,000 by almost \$50,000.

□ To read in a diocesan periodical: . . . the first ballot for the election of the bishop [will] be taken at the Offertory of the Eucharist . . . and then placed on the altar before being turned over to the tellers for counting.

□ To read in a parish bulletin: As long as our buildings stand there will always be a service when one is scheduled — no matter what the weather. If the emergency services of the police, firemen, hospital, TV and radio can function then certainly the important emergency services of the Church can too. —A parish bulletin (Kansas).

□ To receive a note from a Pass Along beneficiary: Many thanks for the seven-volume set, *History*

*of Dogma* by Harnack, which has come my way from Hillspeak. May the Lord bless you and the original donor.

#### AS IT SHOULD BE

Despite the endorsement of the Archbishop of Canterbury, a proposal to permit "priestesses" from abroad to conduct services occasionally in England was defeated. As with a proposal last year to permit the "ordaining" of women to the priesthood, the measure was defeated by the House of Clergy.

#### A DISCIPLINE

Fasting is one of the most ancient spiritual disciplines, and one which we share with most of the world's major religions. It is a way to "lose weight" both physically and spiritually. That may sound "antique" to your ears, but if you haven't tried it, don't knock it. Moreover, the money saved can be put to good use feeding the world's hungry, but the real purpose of fasting is quite selfish—to clear the head, remind the stomach who's in charge, and discipline the whole body. —A parish bulletin (Wisconsin)

#### MAKES THE HEART CHUCKLE

To read in a priest's letter from England: . . . you might be amused by the story the Bishop of Reading told against himself. He was visiting a Vicarage when

the Vicar was called to the telephone, leaving the Bishop alone with the Vicar's small daughter who leaned over confidentially and asked, "Can you tell me something my Daddy can't understand?" "I'll certainly try," replied the Bishop. "Well," she said, "my Daddy can't understand how you ever became a bishop."

#### TRANSFUSIONS WELCOME

TADollars buy the ink and paper and postage that are TAD's life blood.

#### CORRECTION CORNER



Contrary to what TAD reported in its second quarter issue, the National Aeronautic and Space Administration has not conducted any tests to determine the authenticity of the Shroud of Turin. Rather, the tests were conducted by The Shroud of Turin Research Project, Inc. According to a priest-scientist member of the project in New Mexico, "No government organization is in any way involved. While some [members] do work for govern-

ment laboratories, we do Shroud work on our own and are completely dependent upon gifts to finance us." [The Project's address is: POB 7, Amston, Connecticut 06231.]

□ Edward Norman's *Christianity and the World Order*, recommended in IIITAD79, is published by Oxford University Press, 200 Madison Avenue, New York City 10016, at \$3.95 in paperback.

□ The family name of the IV Bishop of Colorado is correctly spelled *Johnson*, and that of the VIII Bishop of Alabama is *Stough*.

#### WRONG QUESTION

□ Last year, a BBC-TV reporter interviewing the Patriarch Justinian (primate of the Church of Romania) asked: "Your Grace, just what does your Church believe?" To which Bishop Justinian replied: "My friend, you are asking the wrong question. You ought to be asking me, 'Whom does your Church worship?'" —A parish bulletin (New York)

#### GOOD IDEA

□ As an assistance to your priest and your survivors, you should have a Burial Will made out and deposited at the church. Such a will must be witnessed, signed, and dated. It should state simply what your wishes are: whether you want music (which hymns), to what cause memorials should be

devoted, the desired place of burial, the type of casket, and the like. Taking time for that now will save your survivors much confusion and frustration. —A parish priest (Wisconsin)

#### GOOD QUESTION AND ANSWER

□ How else could we have received the new Prayer Book if it had not been engineered by three or four academicians who do not have six months parochial/pastoral experience among them? . . . from my old meat-cutting days, I cannot but observe: "No matter how thin you slice it, it is still bologna!"

—From a parish priest's letter

#### UNSEASONAL

□ ATTENTION! PARISH CHRISTMAS PARTY: Everybody is invited to an old-fashioned Christmas Party where we will be sharing fellowship and cheer in the warmth of a lovely home. DATE: December 9 . . . —A parish bulletin (Alabama)

#### HOME BUGGED?

□ Yes, your home may be bugged. In most homes there are two microphones per child — one in each ear. Those highly sensitive instruments pick up the table prayers, the hymns sung, ordinary conversation, incidental remarks, types of language, a variety of words, and intensities of sound. Those all-absorbing microphones transmit all that they hear to

highly impressionable minds. Those sounds then become the vocabulary of the child and his basis for action and reaction. —A parish bulletin (New York)

#### MAKES THE HEART SAD

- To read in a church publication that St. Piran's, the oldest chapel in Britain, will be buried and covered with grass because authorities were unable to raise \$360,000 to protect it from vandals, water, and shifting sands.
- To read in the *Los Angeles Times* an announcement of the service for Advent III by one of the largest Episcopal parishes in the area: Christmas Pageant and . . .

- To learn that the 466-year-old Julian Choir, created during the Renaissance to perform in St. Peter's Basilica, is being disbanded to save money.
- To see this headline in a diocesan periodical: RT REV RESISTS REMUNERATION RAISES.
- To see, in *The New York Times*, pictures of the remains of All Angels' Church awaiting the last assault of the wrecking ball. The 90-year-old structure was razed because the parish could not maintain it (even though five congregations shared its use) and it was sold to a private developer who plans to erect an apartment building on the site.



Before the Baptism, let me check the new Prayer Book to see if water is still required.

## A PRAYER FOR THE ADVENT EMBER DAYS

*Being the Wednesday, Friday, and Saturday*

*after the Third Sunday in Advent, or, respectively,*

*in this Year of Grace, 19, 21, and 22 December*

**O** ALMIGHTY God, who makest us both to will and do of thy good pleasure; Give to all men in holy orders grace to fulfill their sacred vows and promises, that they may be faithful ministers of thy holy Word and Sacraments, and wholesome examples to the people committed to their charge, so that in thy good time they may be joined with all thy saints in glory everlasting; through Jesus Christ our Lord. Amen.

[The above Advent Ember Day prayer is available as a bookmark (ask for Hillspeak Bookmark 77-D) in packets of 25 for 75 cents, postage and handling included when remittance accompanies an order addressed to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632.]



## A FORM OF GODLINESS

*The second and final part of an analysis of the changes in doctrine and discipline in the 1979 Prayer Book, written by the Rev'd Jerome F. Politzer, Rector of St. John's Chapel, Monterey, California.*

### HOLY MATRIMONY

**I**N THE Book of Common Prayer, matrimony is a sacrament based upon Christ's teaching and that of the apostles. A man and a woman are to be joined together "according to God's holy ordinance". Marriage in the Church, until recently, has been considered to be an indissoluble life-long union

which can be broken only by death. It is an "honorable estate, instituted by God, signifying unto us the mystical union betwixt Christ and His Church."

Because of the tremendous pressure that a sick society has placed upon the Church, the canon law dealing with the remarriage of

divorced persons has been altered. In 1973 the General Convention adopted a canon that completely overthrew the teachings of Christ and of the New Testament concerning the lifelong state of marriage. Marriage, according to the Church's new canon, is a glorified agreement which can be broken at will. What was proposed and called a "marriage canon" is actually a "divorce canon". As it now stands the only requirement which is really necessary in order for a priest to remarry a divorced person is to find that the prior marriage has been annulled or dissolved by a final judgment or decree of a civil court of competent jurisdiction. Episcopal consent, in most cases, has become a formality.

The collapse of the acceptance of Christian marriage in its Biblical, Catholic, and Anglican sacramental structure is recognized and authenticated in the 1979 Prayer Book. That is done by the removal in the main marriage office of the phrase "according to God's Holy Ordinance", a phrase that has always been a vital part of the marriage service. For the meaning of "God's Holy Ordinance", we look to St. Mark 10:2-12, in which the lifelong indissolubility of marriage is taught by our Lord. The portion of scripture from the tenth chapter of the Gospel according to St. Mark, appointed for use in the marriage service in the

1979 Book, is deliberately edited to eliminate anything which would be contrary to the sanctified concubinage in the Episcopal Church.

More than anywhere else it is in that change in the meaning of marriage that we see the capitulation of the Church to the spirit of the age. The refusal of modern men and women to allow any external authorities to regulate their lives has helped to produce the collapse of the family and society.

For the Christian, the regulation of relationships in human sexuality must be according to God's holy laws. Pagan forms of sexual behavior will find no disapproval in the 1979 Prayer Book. St. Paul's specific teaching in the New Testament concerning the sinfulness of homosexual acts (Romans 1:26-27 and I Corinthians 6:9-11) are carefully edited out of the table of lessons for the daily offices in the 1979 Book. Likewise, the teaching in the 1928 Prayer Book Catechism that we are to live in "temperance, soberness, and chastity" is eliminated in the 1979 Book. The refusal to accept the revealed doctrinal truths of God always leads to the unwillingness to obey His moral laws. By such devious and subtle measures as these the leaders of the Church have taken away the means of preventing the Church from drifting further into moral degeneration.

## HOLY UNCTION

Holy Unction for the sick is a sacrament of healing and also a preparation for entrance into life beyond death. The scriptural foundation is taken from St. James 5:14-15. It is a sacramental rite that signifies through the outward sign of anointing with holy oil which has been blessed by the bishop the inner grace of strengthening, renewing, and healing of the body and soul. Both in the Bible and in the Catholic and Anglican tradition, the minister of the Sacrament of Unction is a bishop or priest. St. James specifically speaks of the priest as the minister of Unction. The 1928 Prayer Book directs the minister of the Church to perform the rite.

In the 1979 Prayer Book a priest is designated as the normal minister of the sacrament. A change in the biblical and traditional Anglican teaching concerning the minister of the sacrament is provided by an additional rubric, which states, "In cases of necessity, a deacon or a lay person may perform the anointing, using oil blessed by a bishop or priest." There is no biblical or traditional authority in the Anglican communion for that unwarranted change in the administration of the sacrament. The administration of the Sacrament of Unction by a deacon or layman is not legitimate. It would be a superstitious act of

magic, not a true Christian sacrament. We should not confuse the Sacrament of Unction with faith healing or psychological treatment. It is a sacrament of the Church meant to be administered to members of the Church by priests of the Church. That change in the designation of the minister of the Sacrament of Unction illustrates the cavalier fashion in which the leadership of the Church has taken upon itself to restructure the doctrine and discipline of the Church by means of revising the Book of Common Prayer.

## PENANCE

The Sacrament of Penance does not have a special rite in the 1928 Prayer Book because it is assumed in the Ordinal. It is provided for, however, in two places: the rubric in the Office of Visitation of the Sick, where the person is encouraged to make a special confession of his sins if he feels his conscience is troubled with any matter and, in turn, the minister will pronounce absolution; the other direction is contained in the second exhortation announcing the celebration of Holy Communion.

The 1979 Prayer Book has a special section for the reconciliation of a penitent, which certainly is a fuller use of the Sacrament of Penance. The rubric concerning the rite states that the absolution may be pronounced by only a bish-

op or a priest. It does, however, provide for the hearing of a confession by a lay person without the benefit of sacramental absolution by including a "Declaration of Forgiveness to be used by a Deacon or lay person." Since the primary purpose of Penance is the receiving of forgiveness and absolution, it is unnecessary that a special form should be provided for confession without absolution.

In the 1979 Prayer Book service for the ordination of a priest the bishop is directed to say to the ordinand, "You are to preach, *to declare God's forgiveness* to penitent sinners, to pronounce God's blessing, etc." The 1979 Prayer Book removes from the consecration prayer of the new priest the words "whosoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained." (St. John 20:23) There is, therefore, no real distinction made in the 1979 Book between "Absolution" and a "Declaration of Forgiveness", and no distinction between the authority of a priest or layman to pronounce either one.

The provision for the hearing of a confession by a deacon or layman is one more step in the direction away from the biblical and traditionally Catholic teaching and Anglican practices concerning the Sacrament of Penance. The only proper minister of the Sacrament of Penance is a bishop or a priest,

and the 1979 Book is unclear as to whether they have been given that authority or not.

#### HOLY ORDERS

At long last, we come to the treatment of the Sacrament of Holy Orders in the Church. It is the change in the subject of that sacrament, of course, which has received all the notoriety since the 1976 General Convention. The alteration in that sacrament is only the final step in what has been the secularizing of the sacramental system in the Church by the means of Prayer Book revision and canonical change.

The subject of the Sacrament of Ordination has always been a baptized male person. Both the Bible and the witness of Catholic tradition and Anglican Churches testify to that. Our Lord appointed only men to be apostles, and that was despite the fact that in the New Testament times women had achieved the high role of prophetess and priestess in the religious realm and reigned as queens in the secular realm.

The 1976 General Convention circumvented both its constitution and Prayer Book directions by approving a canon to provide for the ordination of women to the priesthood and episcopacy. The ordinal in the 1979 Prayer Book was distorted by the simple means of changing a few pronouns.

Through the 1979 Book the Church has taken upon itself to create a new priesthood. The action was taken despite warnings from the Roman Catholic, Old Catholic, and Eastern Orthodox communions that they would look upon such an action with disfavor and that the ordination of women would jeopardize the ecumenical discussions taking place. The action has caused those Churches to doubt even further the validity of Anglican Orders. The Polish National Catholic Church in America, which is the Old Catholic Church of Utrecht in the United States and Canada, has terminated, through its General Synod, the intercommunion agreement which has existed since 1946 between that Church and the Episcopal Church.

The Bible makes it very clear that the priest and bishop are sacramental symbols of the person of Jesus, both as they represent Him to the Church and also as they represent the Church before God. Patriarch Demetrios I, spiritual leader of Eastern Orthodoxy, has reaffirmed Orthodoxy's traditional opposition to admitting women to the priesthood, saying a priest is a bodily representative of Christ and must be a man as was Jesus. The highest authorities of the Roman Church have stated that the priest images Christ and, therefore, must be an adult male. The Archbishop

of Utrecht [Old Catholics] has warned the Archbishop of Canterbury that new schisms could divide the Church over the question of ordination of women. Many leaders of Christendom are saying that the sacred ministry is a sacramental order and not a secular profession. To treat the ordained ministry primarily as a profession is to secularize it beyond the limits of Biblical and Catholic recognition.

The sacred ministry participates in the mystery of Christ's Incarnation and Atonement. The bishop and priest are a nonverbal testimony that Christ has come in the flesh, has suffered and died upon the cross to atone for our sins, has risen from the dead and ascended into heaven, and now makes heavenly intercession for us at the throne of the Father. In the New Testament we have the unchangeable teaching concerning the apostolic ministry. In St. Matthew 10:40, when Jesus called the apostles, He said, "He that receiveth you, receiveth me, and he that receiveth me, receiveth Him that sent me." Those words of Jesus are made clear by His actions in choosing adult males only to be His priestly representatives. It was to the apostles alone that Jesus said, "This do in remembrance of me." (St. Luke 22:19)

The fact that those men chosen by Jesus were all Jews is of no sacra-

mental consequence. Racial identity and religious particularity are not part of the essential being, and are, therefore, not included in the transmission of sacramental symbolism. Human sexuality is an ontological quality given in creation as witnessed in the Book of Genesis. Human sexuality, therefore, is an essential part of the Sacrament of Holy Orders and must be clearly symbolized therein.

The meaning of the Eucharist as an earthly counterpart to the heavenly offering of the sacrifice of Christ to God the Father also requires that the priest be an adult male in order to perform adequately his role as a sacramental symbol of Christ. That understanding is based upon the teachings of Hebrews 7:24. Therein we read, 'But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them.' The priest at the altar offering the sacrifice of the Eucharist is a sacramental symbol of our Lord offering His eternal sacrifice in heaven.



*Lent is a time for learning: it was designed to make disciples. Discipline comes from the same root: to learn. Whatever your Lenten discipline maybe, part of it must be, if you are true to the root meaning of Lent, learning the faith. —A parish bulletin (New York)*

The claim that a change in the priesthood, which involves the inclusion of women as well as men, is a matter only of discipline and not of doctrine is a spurious one. Both in Old and New Testament times the priesthood was essentially a doctrinal matter and only secondarily a disciplinary one. Concerning the Hebrew priesthood, the *Abingdon Bible Commentary* says, "The Levitical priesthood was the heart and the core of the Jewish law, 'under it hath the people received the law' i.e.: The Jewish code as a whole had grown up around the central fact of the priesthood. The need, therefore, of a new order of priesthood involved a revolutionary change in the whole legal system." The new priesthood of Christ, around which the Christian Church was developed, is referred to in Hebrews 7:12, "For the priesthood being changed there is made of necessity a change also of the law." The Christian faith is inextricably intertwined with the nature and person of Jesus Christ and His Incarnation and Atonement. To change the sacramental representation of Christ in the sacrament of Holy Orders is to

necessitate a revolutionary move away from the essential Biblical and traditionally Catholic doctrines of salvation and redemption.

Among the many changes of a secularizing nature which are made in the 1979 Ordinal, two especially stand out. The beautiful exhortation read by the bishop to those who are to be ordained priests, which has been included in every Prayer Book from 1549 through 1928, has been removed. The author of the exhortation was Cranmer. It is an expression of the "highest ideals for the personal and pastoral side of the priest office such as has never been equaled." The 1979 Book drops that outstanding commentary on the pastoral aspect of priesthood based upon the Biblical model of Jesus Christ, the good shepherd of the sheep.

A second significant omission in the 1979 Prayer Book is the removal from the sacred vows taken by the priest of the promise that he will be "ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." All members of the clergy, priests and bishops, who were ordained with the 1928 rite, accepted that vow. That no bishop and only a handful of clerical deputies at Minneapolis voted to reject the Proposed Book confirms that the concern for the

purity of doctrine is no longer of any great importance. The removal of that promise from the 1979 Book is one more indication that the essential doctrines of the Church will be progressively set aside in the future to favor the latest ideas of the academy and the market place. One might well ask if bishops and priests are unwilling to safeguard the precious doctrines of the Church, who is left to do so? Chaucer raised the same question in *The Canterbury Tales* with the comment, "If gold rust, what shall iron do?"

**I**t cannot be rightfully claimed that the alterations in the doctrine and discipline concerning the seven sacraments as expressed in the 1979 Prayer Book represent a true development of the Church's doctrine. Development, in order to be legitimate, has to be in accordance with the organic law of the organism being developed. A calf born with two heads is not a true development of the breed; it is deformed. A democracy which lapses into a dictatorship cannot be said to have developed normally. Instead, it has degenerated and destroyed itself. In the same fashion, the doctrinal and disciplinary revisions of the seven sacraments in the 1979 Book are all manifestations of various ancient heresies which have been tried and rejected by the Church. They do not represent a

true development in Christ's Church. They signify a deformation and a degeneration of a portion of the body of Christ.

The 1979 Book does, however, contain a number of good and helpful elements: a revised office for ministering to the sick, a more flexible and enlarged lectionary, and the services for Holy Week. The enormous effort in time and money spent on the 1979 Book has been beneficial in a few ways.

The doctrinal and disciplinary changes are of such a secular nature that they cancel the positive values of the Book. The true religious substance of the majority of the sacraments is drained out of them, leaving them empty and distorted. The alterations reflect the "God is dead" movement of the 1960s and the collapse of moral values which surfaced during that period.

The 1979 Book does not teach the Biblical and Catholic faith. It has "a form of godliness" while "denying the power thereof." (II St. Timothy 3:5) As the sole standard of doctrine, discipline, and worship in the Church it is unacceptable. The peace of the Church will not be restored unless the next General Convention authorizes restored use of the 1928 Prayer Book, and makes adequate provision in the Church's canons for priests and people who, as a matter of conscience and doctrinal conviction, cannot accept the ordination of women to the priesthood and the episcopate.

(Editor's Note: "A Form of Godliness" in pamphlet form is available from Father Politzer. Write: The Rev'd Jerome F. Politzer, POB 1029, Monterey, California 93940; no price is given, but tuck in at least a dollar to cover postage and handling.)

## A TAD OR SO AGO

9/15/2020  
THE EPIPHANY (6 January) commemorates the "Manifestation [the Epiphany, or the showing forth] of Christ to the Gentiles," or the visit of the three Magi to the infant Jesus. The Jews thought that their Messiah would be a king of the Jews only; but the star in the East revealed to the Wise Men, and

to the world, that He was born not just King of the Jews, but King of the whole world; and so, when we enter with our Lord on the course of His earthly mission, it is fitting that we should make recognition of His Divinity. Consequently, the festival has always been celebrated with great ceremony throughout

the whole Church. The Epiphany, like Christmas, has an Octave. "Twelfth Night" is so called from the fact that it is the twelfth in number from the Nativity of our Lord. The Epiphany Season consists of the days from the Feast of the Epiphany to Septuagesima (the first of the Pre-Lenten Sundays). During those days the Church is concerned with the infancy, boyhood, and early ministry of our Lord. Vestments and altar hangings are in green to show our Lord's growth—" And Jesus increased in wisdom and stature . . .

—Reprinted from IVTAD59

**W**hen a young man is ordained, he will not be ordained into the Evangelical or the High Church section of the Church of England, Australia, or America — but into the Church of God. His work will be in that part of God's One, Holy, Catholic, and Apostolic Church where he is.

When he is eventually inducted into a parish, he will find within it those who belong to other schools of thought than his own, and it will be his duty as parish priest to minister to those whose outlook is opposed to his own with the same care and attention that he gives to those who think as he does. He cannot do so unless he has studied the teachings of other schools of thought in the Church and appreciates the basis for any differences:

nor can he be fair and just if he has no sympathy for teachings which may not have the same appeal for him that they do for some of his parishioners.

A priest is ordained with the words, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments: In the Name of the Father and of the Son and of the Holy Ghost."

That means, firstly, he will no longer be a man among men but a priest, the frame through which God the Holy Ghost will continue His work of leading the Church of God into all truth, as our Lord promised. Truth means not the young man's idea of the truth, nor the truth which has been taught in his theological college, but the truth as it is known to God alone — which consists partly of what the young man has been taught, partly of what he disagrees with, partly of what he is opposed to, and partly what is still hidden from him by ignorance and bias. It is then the young man's duty to study those other schools of thought so that the Holy Ghost may work through him without being hindered by views

which he refuses to hold because they do not appeal to him. As a priest, he will be no longer his own: he will be a priest in the Church of God.

Secondly, as a priest of God, he is to forgive or retain sin. That means his duty is to study the Sacrament of Penance or Reconciliation and to learn how to hear confessions and give absolution as is specifically laid down in the First Exhortation in the Order for Holy Communion and in the Visitation of the Sick in the Book of Common Prayer. Whether he likes it or not, the command is our Lord's and, as such, must be obeyed.

Thirdly, he is ordained priest by the imposition of the hands of his bishop, the successor of the Apostles to whom our Lord gave the first authority in His Church. That means the young man is not an individual with private and personal opinions and judgments of his own, but is a link in a chain, a chain which stretches from Apostolic times without break or bend. He must do as the Church does and teach as the Church teaches — he must show and teach the whole Faith and not just the part which appeals to him.

Fourthly, he is to be a faithful dispenser of God's Word and of His Holy Sacraments. That means he is not to preach his own ideas or the one-sided ideas of his particular school of thought — and it

means he is to preach, in season and out. He is also to minister all the sacraments of God as they are found in His Church. He is not free to leave some and administer to others. He is the priest of God.

I am sorry to have to emphasize so strongly that which should be obvious, but the subject seems to me to be of the first importance. Very many ordinands do not seem to realize they will be priests in the Church of God and not just men with a job. —Taddled from *The (Australian) Anglican* and reprinted from IVTAD64

SOME theologians in their panic to make religion more meaningful to a world which has no time for it, often make the issues even more obscure. They appear to support a theology without God, a creation without a Creator, a natural world without a supernatural background, an eternal present without a hereafter, a morality without morals, a hopeless humanity without a Holy Spirit, a priesthood without sacrifice, Jesus of Nazareth without His heavenly father, Christ the servant without Christ the Saviour. Man is required to achieve his own salvation, and the Holy Catholic Church of the living God is relegated to the role of a weak and ineffective service club.

—According to a bishop and reprinted from IVTAD69

## WE RECOMMEND

§ For delightful reading in any season: Madelaine L'Engle's penetrating book, *The Irrational Season*. Her reflections are based on the Church's liturgical cycle as she deals with the nature of God, time, failure; art, marriage, and much more from the point of view of a well informed and deeply committed Christian. The author also has something to say to the Standing Liturgical Commission: "According to the new liturgical year in my Church we no longer have the three weeks of preparation for Lent dividing the joy of the Epiphany season from the journey into the darkness of Lent, and I miss them because it appears out of step with the needs of the world, which seem to cry out for a return to the austere observance of Lent. It's not that I want us to go in for breast beating and navel gazing, but I do find the lack of penitence in both the Roman Catholic and the Anglican proposed liturgies extraordinary. Here the world's in the worst mess we've been in for generations, and we no longer get down on our knees and say, 'I'm sorry. Help!'" As an added bonus to her spiritual essays, the reader will be enriched by Miss L'Engle's deeply religious

poetry. Hers is a superbly written book for all seasons. (*The Irrational Season*, Seabury Press, 815 Second Avenue, New York 10017, 215 pp.; \$8.95)

§ Especially to Bible students and teachers: *Who's Who in the Bible*, by Albert E. Sims and George Dent. A popular rather than critical study, the book is a mine of Biblical information; no name has been omitted. An excellent cross-reference of places and dates as well as a pronunciation guide makes this book invaluable. (Citadel Press, 120 Enterprise Avenue, Secaucus, New Jersey 07094, \$2.95).

§ Another "must" book for Bible students: A. Van Deursen's *Illustrated Dictionary of Bible Manners and Customs* (Citadel Press, 120 Enterprise Avenue, Secaucus, New Jersey 07094, \$3.95). It provides a classified collection of illustrations of various terms, objects, manners, and customs cited in the Bible with excellent drawings based on the most recent archaeological research.

§ To those who love and cherish the 1928 edition of The Book of Common Prayer: *Death by a Thousand Cuts*, a slim, witty, yet erudite, pamphlet, subtitled,

*What are they doing to your Prayer Book?*, written by the Rev'd Carroll E. Simcox, retired Editor of *The Living Church*, and published by the Fellowship of Concerned Churchmen. Order from: FCC, POB 252, Eureka Springs, Arkansas 72632; one to nine copies, 50 cents each, ten or more, 45 cents each, postage and handling included when remittance accompanies the order.

§ To priests and seminarians: *Isaac of Stella, Sermons on the Christian Year*, Volume I (Cistercian Publications, WMU Station, Kalamazoo, Michigan 49008, \$15.95). Born in England about 1100, the Abbot of Stella [L'Etoile, near Poitiers] counted among his contemporaries Hugh of St. Victor, Peter Abelard and others, at a time when St. Bernard of Clairvaux was the most influential figure in Christendom. He was a friend and staunch supporter of Thomas Becket [not à Becket — there is no basis for the Gallicized version of the name; as *The Dictionary of Misinformation* (Thomas Y. Crowell Company, 666 Fifth Avenue, New York City 10019, \$9.95) puts it, Becket was as English "as the Archbishop of Canterbury"] in his struggle with Henry II. In his introduction, editor Bernard McGinn writes, "an original and powerful theologian, a dense and highly individualized style — these are the characteristics that make

Isaac of Stella at once a rewarding but at the same time difficult author." As for reading an author dead 800 years, Mr. McGinn suggests that we "allow the classic texts to measure us rather than to attempt to fit them into the confines of our own horizons. There is no substitute for reading the masters of monasticism." Volume I contains 26 sermons: seven for Epiphanytide, two for Septuagesima Sunday, six for the Feast of All Saints, and two on the nature of our Lord.

§ Especially to all concerned with ecumenical studies: *Mary in the New Testament*, edited by Raymond Brown, and published by Fortress Press (2900 Queen Lane, Philadelphia 19129, \$3.95). Sponsored by the National Lutheran/Roman Catholic Dialogue Committee, the authors examine the role of Saint Mary in Christian thought from biblical sources. Two Episcopalians and two members of the Reformed tradition joined in the study, which is a first on the subject in current ecumenical discussions and will be of service to inter-Christian conversations.

§ To all who want to know more about the British saints: *The Oxford Dictionary of Saints*, edited by David H. Farmer (Oxford University Press, 200 Madison Avenue, New York City 10016, \$17.50). A definitive and selective dictionary

which represents all the English saints, all saints of whom there is a notable cult in England, the most important and representative saints of Ireland, Scotland and Wales, as well as a few saints who have been included because of their importance to the total history of the Church. The introduction provides a fine history of hagiography down to the 1969 reform of the Roman Calendar. Listed in an appendix are short biographies on uncanonized holy persons of particular interest to Anglicans, including Charles I, Julian of Norwich, Richard Rolle and Robert Grosseteste.

§ To those interested in the writings of Philo Judaeus: Samuel Sandmel's *Philo of Alexandria* (Oxford University Press, 200 Madison Avenue, New York City, 10016, \$12.95, \$4.50 in paperback). The book is not a translation but, in the words of the author, "an introduction" to the Jewish philosopher who has been studied for the light he has shed both on the developing Synagogue Judaism of his day and on early Christianity. A specialist in Graeco-Jewish literature, Sandmel has written extensively in the field of Judaism and early Christianity.

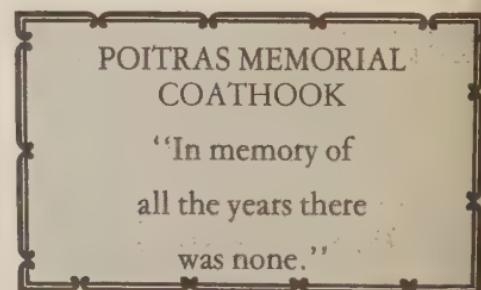
§ Particularly for those who are interested in the further ramifications of the "ordaining" of women: "Witchcraft, Priestesses and the Domino Effect", a slim

(eight pages) pamphlet by the Rev'd Robert C. Harvey, author of *The Holy Slice* and *A House Divided*. The pamphlet is available from the Fellowship of Concerned Churchmen for 60 cents apiece (50 cents for 10 or more), including postage and handling. Make your remittance payable to "FCC" and mail your order to: FCC, POB 252, Eureka Springs, Arkansas 72632. § To each TAD reader who hasn't yet sent in his or her 1979 TADollar: Do it today (it'll make you feel good).



### TOO CLOSE TO HOME

The editor of a small town paper who became irritated with the number of complaints about his editorials decided to run the Ten Commandments in place of the next editorial. A few days later a letter arrived: "Cancel my subscription. You're getting too personal!" —A parish bulletin (Diocese of Kansas)



Engraved copper plaque in the men's room of a parish church in the Diocese of Central Florida

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# RESPONSIBILITY

WE OFTEN imagine that television or politicians or novelists or the press are far more powerful shapers of a culture than the church, but it is not so. Year after year, the Church gains the ear of the most concerned and capable people. It plugs away until finally society begins to respond. If the church preaches a message hard enough in one generation, society ends up adopting its principles in the next.

I accept that premise because it has occurred to me that for years I have been practicing and urging upon others most of the attitudes which I am here opposing.

Can you imagine any preacher or contemporary American congregation saying to his listeners, what Isaiah said, that your hands are filled with blood . . . your tongues with wickedness . . . that the members of the parish never enter a lawsuit justly, but are always out to cheat the law? I haven't heard that sort of sermon, and I certainly haven't preached it for these twenty years past.

No, Norman Peale's "positive thinking" has been a more representative theme of the modern church. It has been pleasant to assure people that "You're O. K., an O. K." The Church has spent

a generation revising its Prayer Book, toning down man's sinful nature and emphasizing the joys of celebration. The Church began proclaiming an upbeat Gospel and soon everybody began enjoying it and believing it.

I reflect back on the counselling I have done over the years. I see a strong tendency there to soothe and reassure my counselees. "Your actions aren't all that serious. It really wasn't your fault, you know." They liked that far more than if I had said, "Your sin is an affront to God. If you go on avoiding hard moral choices you shall surely damn yourself!"

We, the spokesmen of the Church, began selling cheap grace laced heavily with psychological excuse-making, and it caught on. So we can hardly be surprised to discover that it has gotten into the fathers of the congregation, that it has undermined the effectiveness of the schools, and that it is now part and parcel of our legal system.

If I have offended the fathers or if the teachers or school administrators have been offended, so be it. To equalize the load I now expect to offend some of the attorneys and judges. If any of our fathers have lost their status in their homes —and they have—

then they deserve offense. If any of our educators have succumbed to the slogans of determinism —and they have— then they, too, deserve offense.

If our juvenile court system has lost its capacity for anything approaching simple justice in a morass of delay, avoidance, legal hairsplitting, psychological drivel and a resultant disrespect for powerless authority —and it has— then every professional who indulges a system so patently unjust also deserves offense.

We have seen the domino theory at work in American culture. First the father renounces his fatherhood and youth begins to hunt elsewhere for authority. The obvious foster father is the teacher, for school is the second great influence in a child's life. The teacher, however, is so hedged about with restrictions on his own authority and so neutered in providing moral standards by the dogmas of "progressive" education that youth passes through and out of school with no more knowledge of life's absolutes than he gained from his father.

We might have expected the third line of defense, the judge, to remain a firm last resort for the youth demanding to know what God and life expect of him, but if the crime statistics and if what is reported in the press are real, then

we know that the third domino has already gone the way of the first two.

Are there any folk heroes among members of the law profession in America today? Joseph Welch was one, but his career ended a quarter century ago. Mr. Jaworski may become a folk hero, but the jury is still out on his final status.

There is no dearth, however, of anti-heroes in the legal profession. We have a surfeit of those whose specialty it is to find that certain loophole or that procedural violation — so that the system may claim that a proper trial has been held and a decision reached, while society knows intuitively that justice has lost again.

When we read that a kidnapping trial is almost aborted because of a technicality; that young hoodlums refer to the juvenile justice system as "kiddie court"; that they remind prosecutors in open court that because they are under a certain age no real punishment can possibly come to them for such brutalities as assault, or even murder, we numbly ask ourselves "How did the system get this way?"

It got that way because the court system came under the sway of the same determinist philosophy which crippled our educational system and which, as I conceded earlier, was touted by well-meaning priests like myself.

Read the *TIME* crime report of a year ago, as it describes the American juvenile justice system: a sieve through which most of these kids come and go with either punishment nor rehabilitation." Such a system evolved from educationists' popular theory at "there's no such thing as a bad boy."

A court worker comments, "Some judges and prosecutors have told me that they thought a third to half of all juvenile cases could be solved by sitting the kid down and giving him a stern lecture. That attitude might have served in the halcyon days of Huck Finn, when pranks were the principal business before the courts. Juvenile courts weren't conceived for today's brutal acts."

Again: "A juvenile may not be able to read or write, but he can cite his Miranda rights without pausing for breath. When he is arrested his main effort, and his lawyer's is to get the case thrown out on some legal technicality and he often succeeds. It fosters the kid's belief that he can beat the system."

The origin of the grisly situation just have been the effort by the church, starting some generations ago, to promote a version of

kindness and mercy which quickly translated into indulgence. Tolerance, like a piece of elastic, was stretched so far that finally it lost its shape altogether. Where Christ taught justice tempered with mercy, only resignation to chaos emerged.

I was certain, while watching broadcasts of the blackout in New York, that we would be flooded by predictable psychological and sociological alibis for the looting. The excuses began the very next morning. Society was again to blame for the pillage. That has become a universal device in our culture today — to pin the blame for everything on some impersonal, unanswerable abstraction.

Christians have been endeavoring from its very inception to make America an equitable society. They have made substantial progress and will make more. Their cause, however, is not helped by those who lack the fortitude to punish guilt. If only groups are to blame, then all is lost. Groups do not change: only individuals who know what they have done can change.

I do not consider myself a reactionary; I have always endeavored to be in the liberal camp, interested in people and in mercy



*There is nothing which cannot be borne with cheerful alacrity by those who love one another. —St. Teresa of Avila (1515-1582)*

and in the "second mile". There has been so much foolishness preached in the name of "Christian charity", however, that anybody who cares for the future of our country and who cares for God's justice has to declare that the game has gone out of all bounds.

Two recent movies, *Clockwork Orange* and *Rollerball*, are graphic warnings of what we will become when the last "Thou shalt not" has been erased from the Law.

Fortunately, there are signs of a changing climate in the educational "jungle"; such a change is beginning to surface in the judiciary as well.

An example can even be found right in Brooklyn, the scene of so much looting and lawlessness. In a youth center in that city the youngsters are being drilled in their responsibilities by the coun-

selors living there. The decidedly non-Freudian therapy does not permit them to blame society, school or friends — only themselves. They have a free will, they are told, and they must exercise it. Said one thirteen-year-old who got the message, "I've got to face up to reality. Some of the brothers in here want to play the part of the fool, saying that being here is everybody's fault but their own, but where I am is me and nobody else."

I would not have our society, at least not in the name of Jesus, playing the fool. You and I are responsible to God, as individuals, for every word and every act which our minds and fingers initiate. If that is true, then there is great hope. If determinism, after all, is true — then there is no hope — Taddled from a parish priest, California



## TAKING STOCK

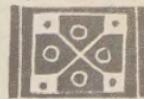
EVERYONE who is engaged on a great undertaking, depending on many factors for its success, knows how important it is to have a periodical stocktaking. Whether we are responsible for a business, an institution, a voyage, or an exploration — even for the wellbeing of a household, it is sometimes essential to call a halt; examine our

stores and equipment, be sure that all necessities are there and in good order, and that we understand the way in which they should be used. It is no good to have tins without tin openers, bottles of which the contents have evaporated, labels written in an unknown language, or mysterious packages of which we do not know the use. Now the

ing-out of the spiritual life, the inner life of the Christian — the secret correspondence of his soul with God, is from one point of view a great business. It was well called "the business of all businesses" by St. Bernard; for it is no mere addition to Christianity, but its very essence, the source of vitality and power. From another point of view it is a great journey; a bit-by-bit progress, over roads that are often difficult and in weather that is sometimes pretty bad, from "this world to that which is to come". Whichever way we look at it, an intelligent and respectful attitude to our equipment — seeing that it is all there, accessible, and in good condition, and making sure that we know the full use of each item, is essential to success. It is only too easy to be deluded by the modern craving for speed and immediate results, and press on without pausing to examine the quality and character of our supplies, or being sure that we know where we are going and assess the necessary maps. That means, however, all the disabling series of the unmarked route and unbalanced diet; and at last, perhaps, complete loss of bearings and subsequent starvation of the soul . . .

Lent is a good moment for such ritual stocktaking; a pause, a retreat from life's busy surface to its own deeps. There we consider

our possessions; and discriminate between the necessary stores which have been issued to us, and must be treasured and kept in good order, and the odds and ends which we have accumulated for ourselves. Most of us are inclined to pay considerable attention to the spiritual odds and ends . . . which we call by such attractive names as our own peace, our own approach, our own experiences, and so forth, but we leave the superb and massive standard equipment which is issued to each baptized Christian to look after itself. There are few who cannot benefit by a bit by bit examination of that equipment, a humble return to first principles; for there we find the map and road book of that spiritual world which is our true environment, all the needed information about the laws which control it, and all the essentials for feeding that inner life of which we talk so much and understand so very little. —Evelyn Underhill in *The School of Charity*



*My Bishop's eyes I've never seen,  
Though light from them may  
shine;*

*For when he prays he closes his,  
And when he preaches, mine.*

—Anonymous and quoted by Rosamund Essex in *Church Times* (London)

## GOOD QUESTION

After crawling into his grandfather's lap, Zachary asked, "Grandpa, were you in the Ark?" Grandfather replied, "Why, no, son." The youngster persisted, "Then why weren't you drowned?" —A parish bulletin (Diocese of Kansas)

## CHECKMATE

Dear Dad: You haven't sent me a check in two weeks. What kind of Christian kindness is that?

Dear Son: That is known as unremitting Christian kindness. —A parish bulletin (Diocese of Colorado)

## RECOGNITION

Letter from a schoolboy: Last week the bishop came for confirmation. I was sitting quite near him and now I know what a crook looks like. —A parish bulletin

## QUARTER WATCH



Copies of the reprinting of the Rev'd Vernon Staley's *The Catholic Religion* are still available from the Washington Branch of the American Church Union at \$5.50 per copy (\$5.25 in lots of ten or more). To order, send remittance to Miss Margaret Lindsay, 3365 Denver Street, S. E. Washington 20020

If you haven't sent in your TADollar this year (because your birthday hasn't come yet or you forgot), now is a good time to do so.

Anglicans will be glad to learn that Harper & Row, Publishers, 11 East 53rd Street, New York City 10022, have reprinted in paperback (\$4.95), Dorothy L. Sayers' great work, *The Mind of the Maker*.

St. John's Military School, Salina, in the Diocese of Western Kansas, is the setting for a Warner Brothers movie, tentatively entitled "Brave Young Men", centered on the escapades of boys in a military academy where the commandant is a retired, partly semi-military man.

The Diocese of Worcester will celebrate its 1300th anniversary in 1980, commemorating the arrival of Bishop Bozel in 680 to preach "the heathen of the Severn Valley" and the thirteenth century foundation of the Benedictine's association with Worcester.

Comment in a priest's letter transmitting his TADollars: "... even one copy of TAD is worth a thousand committee reports."



Ignatius Hazim, 60, was elected Patriarch of Antioch and All the

ast recently by the Antiochian  
Holy Synod in Damascus, in suc-  
cession to the late Elias IV. The Pa-  
riarchate of Antioch and All the  
East has some 1,500,000 members,  
located mainly in Syria and Leba-  
non, but with large communities  
in the Americas and Australia.

On the Feast of St. Augustine of  
Canterbury and in Grand Rapids,  
Michigan, William Oliver Lewis,  
66, was consecrated and enthroned  
as II Bishop of the Anglican Cath-  
olic Diocese of the Midwest, in  
apostolic succession to Charles  
Eale David Doren, 63, translated  
to the Diocese of the Mid-Atlantic  
States.

On the Feast of St. Peter and in  
St. Alban's Church in Bogota,  
Bernardo Merino-Botero, 49, Co-  
lumbia-born and -educated former  
Roman Catholic priest (ordained in  
1955) who was received into the  
Episcopal Church in 1971 was con-

secrated III Bishop of Colombia  
(created, 1964) in apostolic suc-  
cession to William Franklin, resigned,  
and now Assistant Bishop of Peter-  
borough in England.

¶ On the Feast of St. Bartholomew  
and in the See City of San An-  
tonio, Stanley Fillmore Hauser, 57,  
a priest since 1946 and most  
recently Rector of St. Mark's Parish  
in that city, was consecrated Su-  
fragran Bishop of West Texas.

¶ In Grace Cathedral Church, San  
Francisco, and on the Feast of St.  
Michael and All Angels, William  
Edwin Swing, 43, a priest since  
1961 and most recently Rector of  
St. Columba's Parish in the City  
and Diocese of Washington, was  
consecrated Bishop Coadjutor of  
California in eventual apostolic  
succession to Chauncie Kilmer  
Myers, 63, who has announced his  
intention to retire at the end of the  
year.

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